Lutheran Herald

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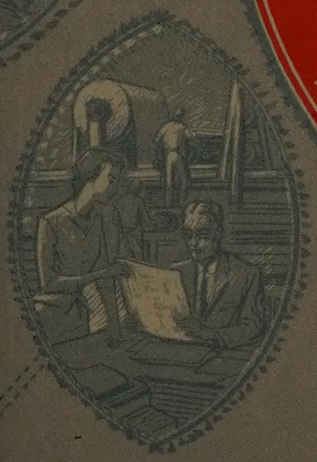
A Preview of The Church-To-Be



THE AMERICAN LUTHERAN CHURCH

1960

ONE LORD - ONE FAITH - ONE BAPTISM

In Oneness of Faith

There is one Lord, one faith, one baptism, one God, one Father of us all, who is the one over all, the one working through all and the one living in all.

EPHESIANS 4: 5-6, PHILLIPS

UNDER the mighty hand of God, the Father of our Lord Jesus Christ, Redeemer of the World, the peoples of the earth have met in America: and we bless His holy Name.

The Holy Spirit who calls, gathers, enlightens, and sanctifies the whole Christian Church on earth has led us to find one another in the unity of faith within the Lutheran Churches of America: and we bow in humility and gratitude at the throne of grace. For this unity of mind and heart in our understanding of and commitment to the Gospel we are thankful to the Triune God, who has led and kept us in a united confession of our faith and hope.

In gratitude to God for His mercies; confirmed in unity of purpose by the fellowship of past years in the American Lutheran Conference, and by the oneness in belief and practice expressed in our *United Testimony on Faith and Life*; and in the conviction that the consummation of the present Union is a forward step toward that unity of faith and work which our Lord desires in the holy Christian Church on earth: We, the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church, covenant with one another to face together the responsibility for proclaiming more effectively the Gospel of our Lord at home and abroad, without limitation of nationality or race.

Preamble to Articles of Union

By William H. Gentz

IE NEW CHURCH CHOOSES ITS LEADERS

The American Lutheran Church, which will become constitutionally operative on January 1, 1961, has begun to function.

Seventeen executives — directors and associates — were named when the boards, commissions, and standing committees of the new Church held their first meetings on the campus of St. Olaf College, Northfield, Minn., on July 9-11.

Before proceeding with the election of executives, each of the boards elected at least three officers who will lead these policy-making units of the new Church.

The 135 men and 14 women who make up these boards, commissions, and committees of The ALC came from 19 states of the Union and from Canada to attend this important organization session. The largest contingent came from those states where the new Church will be the most numerous: Minnesota, Wisconsin, Iowa, Ohio, Texas, Michigan, and Illinois. But there was a good sprinkling from many other places, ranging all the way from San Diego, Calif., to Port Angeles, Wash., on the West Coast; from Waco, Texas to Cheboygan, Mich., in the central portion of the country; and from Miami Springs, Fla., to Brooklyn, N. Y., on the East Coast.

The Joint Union Committee, made up of representatives of the ALC, ELC, and UELC, the uniting churches, had already been in session for two days when the board and committee members arrived. And previous to the session of the JUC, each of the uniting churches held separate sessions of their own committee. The ALC Union Committee had a special function to perform at its Monday meeting. The ballots from its district conventions had to be counted.

Congregations of the ALC had been given a final vote at district conventions to approve or disapprove of the proposed Articles of Union and Constitution and Bylaws of the new Church. The result of the ballots, which had been kept in sealed envelopes until July 6, was 2,678 for the union, 91 against.

With the assurance of this vote, the JUC then settled down to the

iis issue . . .

ew Church Chooses Its
eaders 3
eport by the associate edi-
of Lutheran Herald.
Were Elected 7
in Worship 8
red Bockelman is associate
or of the Lutheran Stand-
(ALC)
the Women of the Church 10
men Mitchell is managing
or of Lutheran Herald.
ar of Jubilee 12
ials 13
A. Olsson: The Deadly Sins
—Sloth and its Remedy 15
ghtly Review 16
in Review 18
he Family Altar 19
Church in Today's World 20
ver design by Edmund Kopietz;
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business at hand, which included final preparations for the board meetings to be held the end of the week. Each member of the JUC was appointed as a liaison man to one of the boards or commissions. In this capacity he functioned as a temporary chairman of the board until a permanent chairman was elected, and as an advisory member of the board for this first meeting.

The first session of the entire group was appropriately a vesper service on Thursday afternoon in the St. Olaf College chapel. This worship service is described in another article in this issue of *Lutheran Herald*. Several hundred visitors helped to swell the audience.

After the dinner hour, board and commission members proceeded immediately to the business at hand. Dr. William Larsen, chairman of the JUC, conducted an orientation session at which Dr. O. G. Malmin, vice chairman, spoke.

Attention was called to the decade of negotiations between the uniting Churches which began in September, 1949. Tribute was paid to the members of the JUC who have died during this period, and particularly to Dr. Tillman Sogge, who served for several years as chairman.

Board members were then instructed concerning the method of procedure for their first session.

Dr. George Schultz from the JUC's budget committee then presented principles of budget operation for the new Church and invited the boards to send their executive committees and executives to a budget meeting in September.

With these preliminaries finished, the boards scattered into separate rooms in three different buildings on the St. Olaf campus. The first order of business in each case was the election of permanent officers—a chairman, vice chairman, and secretary. With this accomplished the boards proceeded to the election of an executive secretary or director, except in the case of those commissions or committees where no executive is anticipated in the new Church.

Some boards accomplished these elections very ly—two of them finished up the first evening. took longer—one did not elect an executive un urday noon, and one adjourned without electing rector and scheduled another meeting for Augu

(A complete list of elections—boards, officer directors—is given on page 7 of this issue.)

The Board of Trustees for the new ALC elect executives. Dr. George S. Schultz of Columbus, was elected executive secretary, and Dr. Raymo Olson of Minneapolis director of stewardship.

Dr. Schultz, who has served as director of st ship and finance for the present ALC since 195 graduate of Capital University and Seminary in C bus, Ohio. After graduation from the seminary he on the staff of Capital University and later as as to the director of stewardship and finance of the ent ALC.

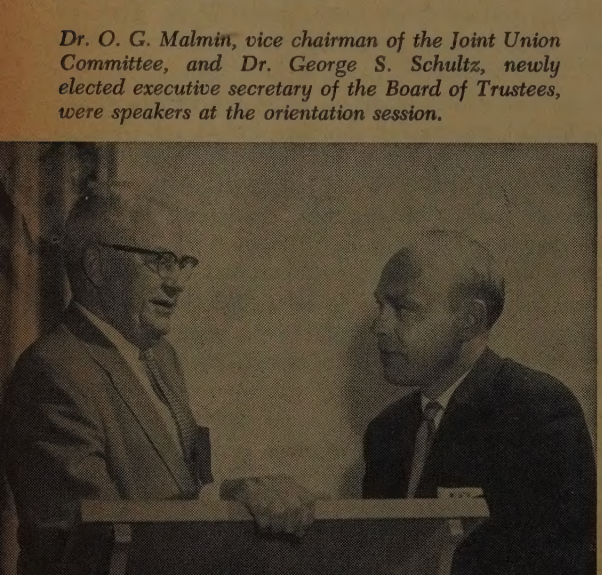
Dr. Olson, who has served as director of ste ship of the ELC since 1952, is a graduate of Augu College, Sioux Falls, S. Dak., and Luther Semina Paul, Minn. He served pastorates in Iowa, Oregon Minnesota and on the faculty of Waldorf College, City, Iowa, before coming to his present post.

The Board of American Missions of the new also elected two executives. Dr. Philip S. Dybv Minneapolis was elected executive director, and R. Dale Lechleitner of Columbus was elected ciate director.

Dr. Dybvig, who has served as executive direct Home Missions in the ELC since 1944, is a gra of St. Olaf College, Northfield, Minn., and Luther inary, St. Paul, Minn. Before coming to his presen he served pastorates in Wisconsin and South D and on the faculty of St. Olaf College.

Dr. Lechleitner has served as executive secreta the Board of American Missions of the present since 1948. He is a graduate of Capital Universit Seminary in Columbus and served a pastorate in

Dr. O. G. Malmin, vice chairman of the Joint Union Committee, and Dr. George S. Schultz, newly elected executive secretary of the Board of Trustees, were speakers at the orientation session.



Two members of the Board of Theological E tion, Mr. Lloyd Johansen of the UELC and Ralph Piper of the ALC, enjoy some preli humor before settling down to business.

before becoming a deputy executive secretary of the Board of ican Missions in 1944.

Board of World Missions of the new ALC elected Dr. A. Syrdal of St. Paul, Minn., as its executive director, and heodore P. Fricke of Columbus as its associate director.

Syrdal, who has served as executive secretary of the Board reign Missions of the ELC since 1946, is a graduate of St. College, Luther Seminary, and Drew University. Before com- his present post he served pastorates in Minnesota and New as a missionary to China, and on the faculties of St. Olaf ge and Luther Seminary.

Fricke, who has served as executive secretary of Foreign Mis- of the present ALC since 1943, is a graduate of Capital Uni- y and Seminary and Princeton Seminary. Previous to his pres- ost, Dr. Fricke served pastorates in Michigan, Ohio, and Wash- n, D. C.

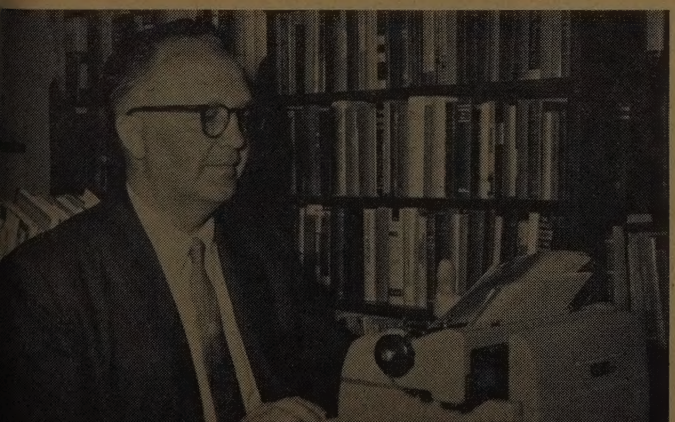
e Board of College Education elected as its executive director Sidney A. Rand of Minneapolis. Dr. Rand has been executive or of the Department of Education of the ELC since 1956. A ate of Concordia College, Moorhead, Minn., and Luther Sem- , he served a pastorate in Minnesota, on the staff of Concordia ge, and as president of Waldorf College, Forest City, Iowa, be- coming to his present post.

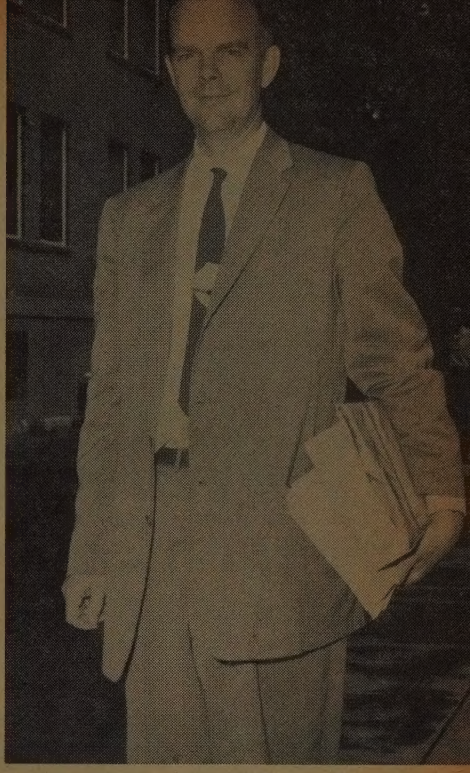
e Board of Parish Education elected two executives: Dr. C. rd Evenson as executive director and Dr. Raymond A. Voge- s associate director. Dr. Evenson, who has served as executive ary of Parish Education in the ELC since 1957, is a graduate e University of Wisconsin, Luther Seminary, and Columbia Uni- y. He served pastorates in New York and Minnesota.

Vogeley, who has served as director of Parish Education in resent ALC since 1945, is a graduate of Capital University and nary and served pastorates in New York and Maryland.

e Board of Publication elected as its executive director Dr. lolph E. Haugan of Minneapolis. Dr. Haugan, who has served similar capacity in the ELC and as general manager of Augs- Publishing House since 1929, is a graduate of St. Olaf College has been employed at Augsburg since his graduation from col- In his post in the new Church he will also serve as general ager of Augsburg Publishing House.

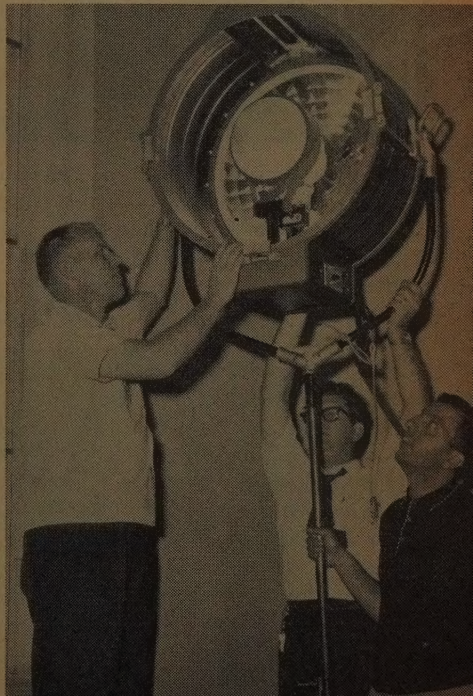
finishing up his work as liaison man for the board of Women of the Church, Dr. Lawrence Siersbeck, sec- y of the UELC, found a quiet office to write up the tes of the synod's annual meeting.





Dr. Warren Quanbeck flew back from Europe to attend the meeting. He was elected chairman of the Board of Publications.

The ELC Public Relations office filmed portions of the meeting to be used in a documentary which will be released in the fall of 1960.



Dr. Norman A. Menter, liaison for the Board of Trustees, gives the chairman of JUC, Dr. William Larsen, the report of the board's elections.

Mary Carter, a St. Olaf student, acted as hostess at the coffee breaks. Here she gives Rev. David Preus, chairman of the Board of Youth Activities, a second glass of lemonade.

In another action the Board of Publication appointed its officers as a committee to work with a committee of three from the Joint Union Committee to nominate the editor of the *Lutheran Standard,* the official paper of the new ALC. Selection of the editor will be made at a joint meeting of the JUC and the new Board of Publications.

The Board of Charities selected as its executive director the Rev. Paul Boe of Des Moines, Iowa. Pastor Boe has been executive director of the Lutheran Welfare Society of Iowa since 1952. He is a graduate of St. Olaf College and Luther Seminary, and served pastorates in Wisconsin and Iowa.

The Board of Pensions selected as its executive director Mr. Harlan N. Rye of Minneapolis, who has served in a similar capacity in the ELC since 1954. Mr. Rye was engaged in the banking business in Min and Iowa for 23 years before coming to his presen

The Commission on Evangelism of the new C selected as its director Dr. Conrad M. Thompson Paul. Dr. Thompson has served as director of the Evangelism Division since 1951. He is a graduate Olaf College and Luther Seminary and served pas in Minnesota and South Dakota.

The Commission on Research and Social Acti lected as its director Dr. Carl F. Reuss of Colu Ohio. Dr. Reuss, who has served as executive se of the present ALC's Board for Christian Social since 1945, holds three degrees from the Univers Virginia. He was employed by the State Colle Washington and the U. S. Department of Agric and was on the faculties of Capital University Wartburg College before coming to his present p

The Board of the Women of the Church electe Dorothy E. L. Haas as its director of women's act in the new ALC. The women's board also elected Lily Gyldenvand of Minneapolis as the editor women's magazine in the new Church. (See pag

The board of the Brotherhood did not elect director at this time since Mr. Al E. Doerring chosen for this post by the joint Brotherhood boa the Uniting Churches in January, 1959. Mr. Doerr a graduate of Iowa State Teachers' College and t in the public schools of Iowa and Minnesota. In tember, 1957, he became a counselor on the staff stewardship office of the ELC.

One board, the Board of Youth Activities, was u to come to a decision on a director and adjourn meet again July 23 to consider further candidat the position. The board of the Luther League do elect a director but meets jointly with the Boa Youth Activities in an advisory capacity on the of a youth director.

The Board of Theological Education and the ing Committee on Worship and Church Music a not elect directors.

All executives and directors were named to si terms which will begin January 1, 1961, the da The American Lutheran Church becomes constit ally operative.

The Board of Trustees.

hese Were Elected

Board Officers and Executives of The American Lutheran Church

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hairman
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S. Price—Fremont, Ohio
xecutive Secretary
orge S. Schultz—Columbus, Ohio
ewardship Director
aymond M. Olson—Minneapolis, n.

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ice Chairman
red Jacobsen—Albert Lea, Minn.
ecretary
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xecutive Director
ilip S. Dybvig—Minneapolis, Minn.
ssociate Director
Dale Lechleitner—Columbus, Ohio

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ice Chairman
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ecretary
rville Varland, Jr.—Rockford, Ill.
xecutive Director
olf A. Syrdal—St. Paul, Minn.
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heo. P. Fricke—Columbus, Ohio

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asper Nervig—Williston, N. Dak.
ecretary
ans C. Jersild—Brooklyn, N. Y.

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Executive Director
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Secretary
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Director to be elected later.

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Mr. N. Olav Berthelsen—Omaha, Nebr.
Executive Director
Dr. Randolph E. Haugan—Minneapolis

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Mr. Ray Thompson—Ellsworth, Iowa
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Dr. Conrad M. Thompson—St. Paul

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Rev. Thorvald Hansen—Racine, Wis.
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Miss Viola Bohn—Bismarck, N. Dak.
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Dr. Dorothy E. L. Haas—Columbus
Women's Magazine Editor
Miss Lily Gyldenvand—Minneapolis

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Mr. Dale Bruning—Bruning, Nebr.
Secretary
Mr. Harry Nelson—Greenville, Mich.
Director
Mr. Al E. Doerring—Minneapolis, Minn.

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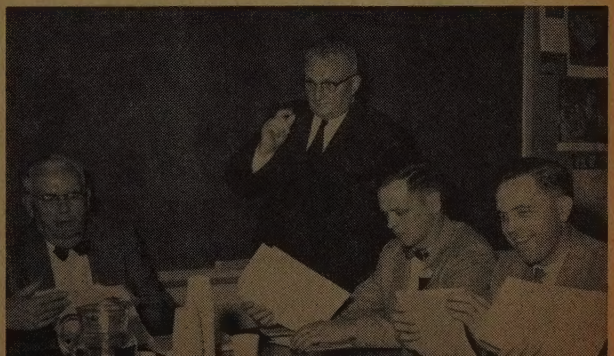
Vice Chairman
Mr. David Larsen—Harlan, Iowa
Secretary
Miss Kresti Lee—Aberdeen, S. Dak.

STANDING COMMITTEE ON WORSHIP AND CHURCH MUSIC

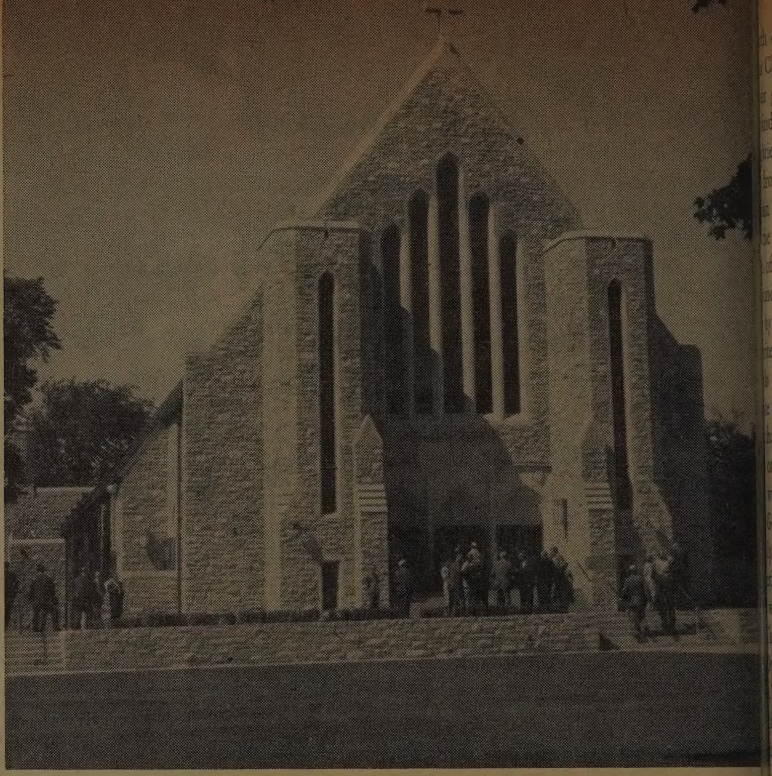
Chairman
Rev. Mandus Egge—Minneapolis, Minn.
Vice Chairman
Dr. T. S. Liefeld—Columbus, Ohio
Secretary
Rev. Hans Knauer—Saginaw, Mich.

The Board of Charities.

Dr. Schuh, president of the ALC (standing), convenes the Board of Theological Education.



Unity in Worship



By Wilfred Bockelman

A new church will be born on next April 22, a church of more than 5,000 congregations and more than 2,000,000 baptized members. And yet it won't be born in the sense that it will not be in existence on April 21 and then will suddenly be there on April 22. Least of all will it be a surprise. For ten years now we've known it would happen. And for the last year we've known the

There is a river whose streams make glad the city of God . . .

precise date. The event, of course, is the constituting convention of The American Lutheran Church.

Nor will the thrill of the event be entirely new to us. In fact, we were given a preview of it on July 9 at St. Olaf College, Northfield, Minn., about 35 miles south of Minneapolis. That was the date of the first meetings of the first boards of the new Church. As might be expected, the meetings began with a worship service. Also as might be expected, there was much symbolism portraying the merging of three bodies into one.

For instance, the service was held in Boe Memorial Chapel of St. Olaf College, a school of The Evangelical Lutheran Church. The liturgist was Dr. Lawrence Price, a pastor of the American Lutheran Church Rev. Karl Wilhelmsen, a pastor of the United Eva ical Lutheran Church, preached the sermon.

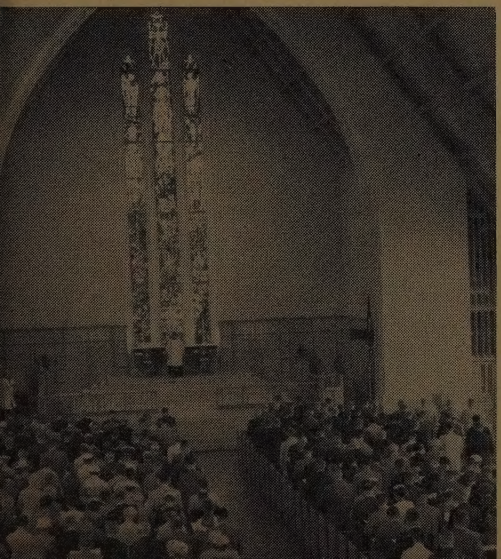
Rev. Wilhelmsen compared the growth of the theran Church in America to the flowing of strea water from the Temple as described in the 47th ch of Ezekiel.

"The fountain of a river is usually small," said Wilhelmsen. "The source of a stream is humble deed. So it was with the Lutheran Churches we sent. In these states in the Middle West where we much of our strength, pioneer days saw immig moving in and, after providing a humble shelte themselves, building in their midst a house of It was from these humble altars that living str issued forth; and even as it is with a river, that in erable small streams lying in the same river sy flow together, so these pioneer settlements soon fel need of each other, and so single congregations groups of congregations joined themselves togeth

"Yet like streams which have a way of finding other, so these groups drew together," Rev. Wilhel pointed out, "streams that lay in the same river sy whether it was a nationalistic watershed, or geogra or that of spiritual emphasis. One by one mergers consummated — our United Evangelical Luth Church of two bodies in 1896, The Evangelical Lu

ch of three bodies in 1917, and the American
n Church of four bodies in 1930.
ur generation it has been granted to see these
finding each other and making a wider, deeper,
htier stream. Under God's good hand not many
from now we shall witness the constituting
on of The American Lutheran Church."
he planners of the service been obsessed with
of going all out to symbolize the nationalistic
unds of the merging synods, they could have
hymns of German, Norwegian, and Danish
iters—all of them Lutheran, of course. But they
lo that. Their choice of hymns—though prob-
te unintentionally so—became symbolic of a unity
than that being expressed in this merger.
one of the four hymns sung at the opening
was written by Martin Luther, "Come, Holy
God and Lord"—translated into English, in-
ly, by a man from the United Lutheran Church
rica. The other hymns were, "Ye Servants of
written by Charles Wesley, a Methodist; "I
hy Kingdom, Lord," by Congregationalist Tim-
wight; and "Glorious Things of Thee Are
," by John Newton, the English Dissenter who
ime was a skipper on a slave-trading boat.
n thus left to express itself in worship, Lutheran-
ntaneously bears witness to the fact that it is
the universal church. "Our hymnology is the
ctarian of anything in the Church," said Dr.
he liturgist, who chose the hymns.
very hymnal from which the 700 worshipers
as in itself an evidence that Lutheran unity in
a is more inclusive than that expressed in the
of three Lutheran synods. This same hymnal is
ly being used by four other Lutheran synods
gaged in merger negotiations.

700 worshippers from ALC, ELC, and UELC
gations in the vicinity of Northfield, Minn.,
d the opening worship service.



Pastor Karl Wilhelmsen, UELC (left), preached the sermon, and Dr. Lawrence S. Price, ALC, was liturgist for the vesper service. Part of the recording equipment can be seen in the background.

As a matter of fact, Dr. Wilhelmsen asserted that the present three-way merger is but a step to a more inclusive one. "To those who have had fears that this merger might prove a roadblock to a greater Lutheran unity," he said, "I would like to point out something Pascal said years ago, 'A river is a moving road.' It is simply a matter of history that many mergers precede an ultimate union. Just as we saw in Ezekiel's vision at the outset a small stream, then many smaller streams joining together, widening and making a greater river, so I am sure also that following this merger there shall be other streams of Lutheran life that shall flow together in an even mightier stream to the glory of God and under His good hand."

The worship service itself was symbolic of the essential nature of the Church. The Church exists where the Gospel is preached and the Sacraments are administered; it is not essentially a gathering of church officials. It was fitting, therefore, that the service at St. Olaf should be open to the public. An estimated 700 persons from ALC, ELC, and UELC congregations in the vicinity were present for the service. They more essentially represented the church than did the 150 board members who were there to conduct official business, for it is in the local congregations that real unity must find its expression.

Through the years there will be a growing of this unity. Periodically there will come moments and events that will symbolize it with dramatic intenseness. Next April 22 will be one of those thrilling events when the new Church will be constituted at its first convention. Those who were present for the preview on July 9 have already captured the thrill and will be eager for April 22.

Wilfred and Eleanor Bockelman compare notes with their pastor's wife, Mrs. E. E. Krebs (center), a member of the Board of the Women of the Church.

Meet the Women of the Church

By Carmen Mitchell

There are three women on the Board of Youth Activities. At the far end of the table is Mrs. Howard Hong from the ELC.

Women were outnumbered at Northfield—135 —but they made their presence felt on the and the committee to which they had been ele

They were an intelligent, well-informed gr churchwomen—housewives, teachers, and one s While they did not seem overwhelmed by their r sibilities, they did take them seriously. And the obviously given much thought, time, and pra the tasks they faced as members of the "ruling of the new Church.

For example, there is Mrs. Wilfred C. Bock who was elected secretary of the Board of Activity.

The Bockelmans are a writing family. Bill is ciate editor of the Lutheran Standard (ALC) Eleanor is the author of two books, *The Stew* and *Bread for Her Day,* as well as numerous a for church magazines.

Bill seems to have come up with a new ru How to Get Ahead: "If you can't marry the daughter, marry the boss." Eleanor was editor *Luther League Leader,* and Bill was assistant So they were married—and Bill became editor. E also served as staff writer for the Departme Stewardship and Finance of the ALC.

The Bockelmans have two daughters, Karen, 12 Marla, 10, and naturally they are interested in h a fine youth program for their children to grow

Mrs. Howard Hong of Northfield, Minn., a m of the Board of Youth Activities from the ELC, wife of a St. Olaf College professor, a gifted w and the mother of eight children! Two of them refugee children adopted by the Hongs when Ho was director of the Lutheran World Federation's ice to Refugees.

Europe has played an important part in the li the Hongs. Shortly after they were married, they a hosteling trip through the European countries, came the tour of duty in Germany from 1947 to Now Dr. Hong is studying in Copenhagen, Denn and Mrs. Hong and six of the children will join in September.

Much of Mrs. Hong's writing has been slante youth and family activities.

Other board members are Mrs. L. L. Belk, a pas wife from Le Mars, Iowa (Board of Youth Activit Mrs. Oscar Branstad, former president of the W of the ELC, Forest City, Iowa (Board of Parish Ed tion); and Miss Kresti Lee, Aberdeen, S. Dak., a graduate of St. Olaf College (Luther League Boa Mrs. Mars Dale of Saskatoon, Sask., Canada, is a m ber of the Standing Committee on Worship and Ch Music. She is the wife of the president of the Ca District of the ELC. She is a talented musician, a c poser, and has taught music at St. Olaf College.

board of the Women of the
h. At the end of the table are
Viola Bohn, secretary, Mrs.
Fossum, president, and Dr.
ence Siersbeck, liaison.

The Women of the Church

unded by the proposed constitution of the wom-
xiliary, the Joint Union Committee Report of
nd a pile of memoranda regarding merger pro-
s, nine women who had never before worked
as a group gathered about a table in East
take the first steps in activating their auxiliary.
were Mrs. Theodore Stellhorn, Sandusky, Ohio;
rna K. Adix, Manchester, Iowa; Mrs. E. E.
Columbus, Ohio; and Mrs. George Rausch,
o, Iowa, all from the ALC; Mrs. Peter Fossum,
eld, Minn., Mrs. J. B. Larsen, Morris, Ill., Mrs.
Norswing, New Richland, Minn., and Miss Viola
Bismarck, N. Dak., from the ELC; and Miss
et Miller, Waupaca, Wis., from the UELC.

following officers were elected:
President—Mrs. Peter Fossum
1st Vice President—Mrs. Theodore Stellhorn
2nd Vice President—Miss Margaret Miller
Secretary—Miss Viola Bohn.

of the board's first items of business, of course,
elect a director. She is Miss Dorothy Haas,
r of the women's auxiliary of the present Ameri-
utheran Church.

Haas *(hays)* is a graduate of the University of
gan, where she majored in elementary teaching.
as given an honorary Litt.D. by Wartburg Col-
1956.

re becoming president of the Women's Mission-
deration of the ALC in 1951, she served as a parish
in Ann Arbor, Mich., and as a teacher in a
ian Day School in Detroit, Mich.

Haas is also a member of the Commission on
ration of Men and Women in Church and So-
f the WCC, and a member of the LWF Commis-
n Stewardship and Congregational Life.

An editor for the new women's magazine was also chosen. She is Miss Lily Gyldenvand, administrative assistant in the Office of Public Relations of the ELC. Miss Gyldenvand (Gyl to her friends) is the author of four books *(So You're Only Human, Beyond All Doubt, What Am I Saying?, Of All Things)* and has written a number of radio scripts and magazine articles. She is a graduate of Concordia College, Moorhead, Minn.

Mrs. Fossum, the new president of the board, is the wife of a physics professor at St. Olaf College and is herself assistant professor of biology at the college. Mrs. Fossum is a graduate of St. Olaf College and received a Master's degree from the University of Minnesota.

She has been a valuable worker in the WMF of the ELC, having served as Radio and TV chairman, president of the Southern Minnesota District, and, currently, as general president of the WMF.

The Fossums have three sons: James, a psychiatric social worker in Wisconsin; John, a college junior; and Stephen, who just graduated from high school.

During their meeting, the women discussed the relationships to be established between the board and the staff, and among staff members; provisions for interpreting certain items in the proposed constitution; and the relationship of the editor of the new magazine to the Board of Publication.

Between-session visiting revealed that two-thirds of the board members are or have been teachers; that three of the homemakers also have jobs; and that there is a fine assortment of children and grandchildren to discuss.

To sit in on a little of their discussion was to learn that here was an enthusiastic, efficient, and imaginative group of women—one from whom we can expect bigger and better programs for the women of The American Lutheran Church.

For the new Church . . .

A Year of Jubilee

Members of the Year of Jubilee Committee look over some sk for a letterhead. They are Rev. Cameron Hoff (ELC), John Nielsen (UELC), and Rev. Charles Lange (ALC), chai

And you shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall be to you forty-nine years. Then you shall send abroad the loud trumpet on the tenth day of the seventh month; on the day of atonement you shall send abroad the trumpet throughout all your land, And you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants . . . A jubilee shall that fiftieth year be to you . . .

Lev. 25:8-11a

Following the custom of the Old Testament, the uniting Churches have proclaimed a "Year of Jubilee" to usher in The American Lutheran Church.

Prayer, Bible study, and evangelism emphases will highlight the year, which runs from Pentecost, 1960, to Pentecost, 1961. Preparatory events have also been planned for the days surrounding the constituting convention of the new Church in April, 1960.

The idea of a jubilee year was conceived by the Joint Union Committee a few years ago. Subsequently a 13-member committee composed of representatives of the ALC, UELC, and ELC was appointed. This committee held its most recent meeting on the campus of St. Olaf College, Northfield, Minn., during the meeting of the JUC. A complete report of plans for the year was presented by the committee and approved by the JUC.

Theme selected for the Jubilee Year is "On the Way Rejoicing."

Three weeks prior to the constituting convention of the new body have been set aside for appropriate prayer services in each of some 5,000 local congregations, coupled with prayer emphases in homes of memb

A second prayer period is planned for January, when "The ALC" will become officially operati

Periods in May and September, 1960, and Ja 1961, have been designed for church-wide Bible s in areas of family life, children and youth, and members, respectively. (Bible sections selected for are from I Corinthians and I Peter.)

Each congregation in the new Church will be to celebrate Holy Communion on June 5, 1960, cost Sunday, officially opening the "Jubilee Year," will continue through the following Pentecost Su May 21, 1961, when a thankoffering will be receiv

Special evangelism programs are being prepared incide with a stewardship emphasis this fall, a church-wide evangelism visitations planned for the Easter season in 1961.

Chairman of the Jubilee Year committee is the Charles Lange (ALC) of Detroit, Mich., with the Conrad M. Thompson (ELC) of St. Paul, Minn., gelism director-elect, as adviser.

Other committee members include: Mr. Lester A son (ALC), Ann Arbor, Mich., the Rev. Robert Be sen (UELC), Milwaukee, Wis.; Mr. Norman Ba (UELC), Blair, Nebr.; the Rev. E. J. Cornils (A Columbus, O.; Dr. A. W. Engelbrecht (ALC), dota, Ill.; the Rev. Jennings Feroe (ELC), Man Minn.; the Rev. Cameron P. Hoff (ELC), Santa Mo Calif.; the Rev. Edward Long (ALC), Austin, T the Rev. Arnold W. Nelson (ELC), Milwaukee, the Rev. John W. Nielsen (UELC), Northfield, M the Rev. O. P. Sheggeby (ELC), St. Cloud, Minn.; Dr. Ernest B. Steen (ELC), Madison, Wis.

Editorials...

: ten years since the union negotiations began, no of time had been anticipated with such a blend- expectation and concern as the week of July 6-11. of the sub-committees of the Joint Union Committee were scheduled for meetings that week. So were the individual union committees and the Joint Union Committee. In addition to that, this was the time set aside for organizing and activating the boards of The can Lutheran Church. Elsewhere in this issue found a mass of factual material concerning many se meetings.

Week

nember

purpose of this editorial is to attempt some f interpretation of what took place at these meet- If the editorial seems to partake a bit too much "pollyanna" point of view, that is explained by ct that the writer was present from beginning d, was deeply moved and touched, and is still ble to write as objectively as an editor should. y be that in days to come there will be opportunity to discuss things a bit more objectively.

various boards and commissions and the one ing committee which met included 150 men and n. It speaks pretty well for the soberness with n these members accepted their responsibility that, r as we have been able to determine, only four e 150 were absent, and all four of them unavoid-

singular importance, it seems to us, is the fact now, after so many years of negotiation "at the the union negotiations were brought to the level e they belong—the level of the congregations and representatives of the congregations. These 146 and women were there as pastors and lay members ngregations. They came from the extreme East to the me West, from Texas to far up in Canada. A representative group of people could scarcely magined.

t it also be added that no one who sat with any hese boards could feel other than that the work he Church is in good hands. These were not un- and immature people. They were people chosen the corresponding boards of the uniting Churches, and women who brought to their new tasks a lth of experience, people who both intellectually spiritually are mature and seasoned. We shall be very much surprised if the coming years do not demonstrate that the board leadership with which the Church will begin its life is of an exceedingly high calibre.

The situation from this point on until January 1, 1961, is about as follows: The existing boards of the three uniting Churches go on carrying out their responsibilities until the end. They represent, as it were, three parallel lines within each area of work. These boards have been chosen by their respective Churches and have been charged with carrying out certain duties and responsibilities which they cannot shirk. There is, however, a fourth line, representing each new board, which began as a dot at Northfield, but which now continues as a line. It is not parallel with the three existing lines in each area, however. It converges slightly toward those three lines, as more and more work is entrusted to it. Finally, on January 1, 1961, when the three parallel lines have been erased, there will remain but the one line—the board in each area of The American Lutheran Church.

In a practical sense this means that, a little at a time, the existing boards will turn over responsibility in certain areas to the new board. In the meanwhile the new board will be making its plans, fixing its policies, and building its administrative structure to carry on the work in the new Church. The hope is that this dual responsibility between new board and existing boards in each case will make the transition from the existing Churches to the new Church as smooth as possible. Above all else, any interruption in the work must be avoided.

We are not sure how much news will be coming from these boards in the months to come. Whether there is such news or not, the uniting Churches will in any case realize that the actual working structure of the new Church is now beginning to operate. These men and women, and the executives they have chosen, have a right to expect the intercessory prayers of the Church, and we know that they will receive those prayers.

It was a tremendous experience to be at Northfield during that week. There were moments of heartache, and moments of distress as well. Nevertheless, not from the lips of a single person did we hear anything other than expression of the conviction that the new Church would be beginning under the best possible auspices.

In a sense, it was the negotiations of ten years which were on trial at Northfield. We believe that the result was a justification of the work that has gone before. The structure which has been built up is one which will work. Of that we are now thoroughly convinced. It is democratic on the one hand and yet efficient and effective on the other. If we learned nothing else at Northfield, we certainly learned that, by the grace and guidance of God, The American Lutheran Church will begin its life under the best possible auspices.

A Man of Three Loves

When Pastor Rudolph A. Ofstedal died recently, one of the most colorful figures and most influential leaders of The Evangelical Lutheran Church was lost to us. I have delayed this editorial tribute to him until it could appear in the issue which we are devoting almost entirely to union matters. Pastor Ofstedal was a member of the Union Committee of The Evangelical Lutheran Church, and therefore of the Joint Union Committee. In fact, since his term of office as a member of the Board of Trustees and of the Board of Publication expired something over a year ago, it was as a member of the Union Committee that he exerted the greatest influence outside his own parish. It therefore seems fitting that what the official church paper has to say in tribute to him should appear in connection with the mass of union material found in this week's paper.

When the Union Committee of The Evangelical Lutheran Church convened in Northfield Tuesday morning, July 7, Dr. Philip S. Dybvig conducted the meditation. As was to be expected, he devoted a good share of what he had to say to a tribute to Pastor Ofstedal, centering it around the closing verses of Hebrews 11 and the opening verses of Hebrews 12. He spoke of Pastor Ofstedal as "a man of three great loves": love of the church, love of the Word, and love of his Lord. Dr. Dybvig pointed out that the first two grew out of the third, and that the three constituted the motives by which and the ideals for which Pastor Ofstedal worked throughout the entire 35 years of his ministry.

That I believe is correct. Take his relationship to the Church. A man of very intense convictions, he was destined to be a controversial figure. For example, in the discussion of membership of the ELC in the World Council of Churches, there is no doubt but that he was the most powerful leader among those who opposed the entrance of our Church into the World Council. Yet, Pastor Ofstedal always insisted, "I am not a schismatic person." He insisted that if the battle were lost and the Church joined the WCC, he would remain in the Church, work for it, pray for it, even ti he would have to feel that God was provin Church by permitting it to make a tragic mistake was characteristic of Pastor Ofstedal.

The same was true regarding his attitude t the Word. To him the Bible was the Word of and that was that. I doubt whether he ever in life had a single doubt as to the inspiration and au ty of Scripture in its totality. To it he looked for ance in his faith and in his life. For it he had a swerving loyalty.

Both of these, obviously, grew out of his love f Lord. It was an intense love, a surrendered and cated love, a love which dictated everything th said and did.

Yes, Pastor Ofstedal was a controversial figure. someway, I doubt whether it is as such that he w chiefly remembered in the Church. Rather, it s to me, it will be for the qualities of his parish min No one who heard him preach will question tha was one of the most gifted and eloquent preache our Church. No one who saw anything of his p ministry and was able to see some of its tangible re will question that within him beat a heart of pas concern the like of which one does not often see one of those who engaged in far more contro with Pastor Ofstedal than either of us wanted, my tribute to him is as pastor and preacher—and that not mean that I minimize the other facets of his and work.

The last time some of us heard Pastor Ofstedal s was at the meeting of the Joint Union Committe Blair, Nebraska, the first week in May. No doubt was the last public appearance he made. He wa when he left Blair, and as far as I have been abl determine, he never again was given the privileg preaching God's Word.

On that occasion he preached to us regarding an One of the men who was present said, after new his death reached us, "I wonder if Rudy did not the rustle of angel wings that day." Be that as it r there can be little doubt but that he knew that the da his earthly life might not be long continued. He sp from the heart, and there were those who agreed never had the Joint Union Committee been confron with a more heart-searching, intense, and loving med tion than that one.

We will miss Rudy, deeply and long. Irrespective the differences many of us may at times have had w him, we had a deep and abiding respect for him. E if we sometimes disagreed with the things he st for, we never questioned his sincerity and the depth his Christian conviction.—O.G.M.

The Deadly Sins:

Sloth and its Remedy

Virtue Mighty and Vigorous

gainst this horrible sin of *acedia,* and the branches
e same, there is a virtue that is called *fortitudo* or
gth," says Chaucer's Parson. "This virtue . . . en-
th and enforceth the soul right as *acedia* abateth
l maketh it feeble."

are dealing here with the possibility that the soul
own free will may sink into apathy, what an
r generation called "wanhope." We may retreat
r inward and downward, we may so wrap our-
from our neighbor that nothing can reach us.
oncord they will show you a tower room where
aniel Hawthorne retreated from the pressures of
illage to write his incomparable prose. Such "ivory
s" are essential if artists and thinkers are to get
work done. But isolation is a tricky business.
e is a creative retreating. Jesus has given us a
dent for it. There were times when He invited the
les into seclusion. But He never permitted se-
n to become a habit, and the curious fact is that
f the Lord's retreats were marked, like the
of Jacob, with struggle. Could it be that those
ded moments in the Gospel which we like to em-
er with terms such as "tranquility" and "relaxa-
" were in effect opportunities to get the Enemy
ed and to deal with Him cleanly? Where prayer
not so much the gliding of quiet waters between
ry banks as the clash and anguish of arms?

Violent Blast

any event, the slothful soul sunk down in not-
g needs more than a gentle nudge to stir it into
fulness. In Dante's poem the Slothful are driven
nd the cornice by a purging zeal. Like a becalmed
these souls need first of all to be put in motion.
is a simple but profound fact. The first gift of
ecost was the Spirit communicated as a "violent
of wind." *Acedia* is an immobility, a stagnation of
soul. It may not reveal itself outwardly. In fact
y people outwardly active and terribly energetic
an immobile center. Hence, the very first step in
salvation must be an earthquake. Barth speaks of
g "thrown from the saddle."

is well not to bring this action of the Holy Spirit
too restricting a bondage. The Holy Spirit is never a liturgy even though He may condescend to speak through it. He is not a dogma even though He may allow the dogma to say something true about Him. He is never a man even though men may speak filled with His presence. The Holy Spirit is the Primal Life which means that, like life (with a small "l") He can and does express himself in ways strange, disturbing, ugly and wonderful.

God's Grandeur

The terrible feat of blasting the slothful loose from the quicksands of *acedia* may not be aesthetically satisfying. The church, like the parents of children, may have to remember that the beauty of birth is a terrible beauty and not nicely pleasing. Birth takes the strength of which Chaucer speaks, a desperate concentration of energy and courage. So does salvation. Salvation is God's *work* and, if we believe Paul, man's *work* also in fear and trembling.

But once the work of loosing the ship, bearing the child, saving the soul is over, the luster of life returns. Suddenly the leaves are greener and the air is like crystal. Suddenly everything *matters.* Like the man I once heard telling about his conversion. The next morning, he said, he examined the sidewalk, worrying about killing any of God's living things. Now everything mattered and nothing was boring. Behold, all things were new.

Reply to an Anonymous Letter

Church officials receive a quota of anonymous letters every year. I scan those which come to my office, and then drop them into the wastebasket. In doing this I cannot repress the question, "Why do people take the time to write when they insist on remaining anonymous?"

March 12 the morning mail brought an anonymous letter that escaped the wastebasket. It was written by a woman who obviously loves her Lord and His Church. And since I have no way of knowing her address so that I might write her in reply, I shall do so through the HERALD.

For background purpose a substantial part of the anonymous letter is reproduced below:

"I am an average middle-income housewife of the Lutheran faith, devoting what spare time I have, and some that I don't have, in the work of the church, namely our ladies' organizations, choir, Sunday school, and try to help out to the best of my ability in any need that arises financially and otherwise. I derive much satisfaction and enjoyment out of the fact that I am serving my Lord even in a small way.

"What has prompted me to write (and I presume you have heard from others) is the exodus in the past few years of our ministers to foreign countries, trips abroad and around the world, some taking entire families of several children, for the purpose of study, etc. What has happened to our own institutions of higher learning?

"This is not a sudden impulse to write but having heard discussions from time to time among lay people in regard to this, questioning the fact that our 'men-of-the-cloth' are poorly paid, yet are able to make these trips, where does the money come from? Are the contributions we make to our church, often denying ourselves some small luxury, going to sending pastors abroad when we are giving with the thought of h ing those in need and less fortunate than oursel

". . . The impression created upon the lay person perhaps doesn't understand and yet feels his contr tion is not used for the purpose for which it was tended. As another person put it: 'I do not pl to my church any more. I give, but I also give m to a worthwhile charity where I know it will be to good use.' And this came from a person of standing in the ELC.

"If this should become the thinking of the majo of the church members I am afraid that our fu church is going to suffer from the lack of supp especially from the lower income groups which seems, are in the majority. Those members who more than they need no doubt do not care how t donations are spent since they themselves as a are not denied anything by giving.

"I have felt compelled to write as this seems to a very popular topic for discussion.

"Perhaps the lay person could be enlightened regard to this through your church publication."

ar Mrs. Anonymous:

viously, I cannot often answer an anonymous letter the church press, but I am making an exception our case because of the evident concern that your reflects. And you write as one who loves the ch and her Lord.

m not unfamiliar with the critical talk to which Church is exposed among some lay people. I grew a layman's family; and if I close my eyes and back to what I heard during the days of boy- and young manhood, it isn't difficult to imagine is being said now. Much of the criticism that goes an awkward way of expressing interest and love he Church. However, in saying this I must also that it can so easily become self-righteous rumor-gering. In the very fact that you wrote to this office, have identified yourself as one who is constructively erned.

ur letter addressed itself to the overseas travel of of our pastors and the effect this may have on volence giving. You mentioned specifically those go abroad to study.

stors who teach at our colleges and at the theological inary are expected to do graduate study (study be-l that required for the parish pastor and often look-to a doctor's degree). In some instances their special of study can be better satisfied in a European ersity than at an American university. And some the costs in Europe less than in America, enough hat they can pay the travel expense to Europe and and still be within the cost that would have to paid in this country.

rom where does the money come for these study jects? From miscellaneous services. Many universi- grant liberal stipends for graduate study if the son concerned has a good scholastic record. The heran Brotherhood Insurance Company has made a d number of scholarship grants. The Brotherhood our Church has a project encouraging gifts for duate scholarships. The Department of Christian ication and the Department of Charities in our urch make modest grants for advanced study. In the case of the Board of Charities, this has been mandatory because of the high cost of graduate study in the field of social service. If our many Lutheran welfare workers were not properly trained, the State would refuse to recognize our work and in some instances in-situations might not be able to secure a license to operate.

Scholarship grants very rarely cover more than a part of the expense in graduate work. Frequently the person who does such study must borrow heavily. And some of the pastors about whom you read will be carrying debts until they retire, debts that were assumed that they might serve their Church in strategic posts for which special preparation was required.

You refer to discussions you have heard where people question that pastors can be poorly paid when they seem to be able to afford trips around the world. Some of our pastors are adequately paid. But we have over three hundred who receive less than $4,000 per year. And out of this car expense has to be paid. Books that should be bought range from $3 to $5 per volume.

The pastors who make the trips you read of are often sponsored by individuals, or a gift is given by the congregation. When this is done, it is usually the result of a desire on the part of the congregation to have the pastor see and report on the Church's work abroad. It is important for the pastor who must be in frequent contact with people within and without the congregation that he be well-informed of what is happening in today's world.—One of our large congregations has asked its pastor to make a trip abroad each year.

Let me conclude with a personal experience. In a parish I once served, at a quarterly business meeting I inquired of my congregation whether I should take time off to attend a Spiritual Life Conference sponsored by our Synod (a week was required). After some moments of silence, an elderly lady rose to say, "We want our pastor to do whatever may give him new inspiration to bring back to us."

Thank you for writing, but next time I would like to know who you are.

Sincerely,

Fredrik A. Schiotz

President, ELC

BOOKS *in Review...*

CHURCH HISTORY FROM THREE POINTS OF VIEW

20 Centuries of Christianity: A Concise History. Paul Hutchinson and Winfred E. Garrison, Harcourt, Brace, $6.00, 294 pages.

A History of the Christian Church. (Revised Edition). Williston Walker, Scribner's, 585 pages, $5.50.

A Summary of Christian History. Robert A. Baker, Broadman Press, 391 pages, $6.00.

There is always a demand for the "survey-type" book, one that gobbles up huge quantities of seemingly unpalatable material in order to reproduce it as a tasty concentrate. The inherent danger of such effort is that it can tend to over-simplification and generalization.

The book in question has made an admirable attempt to do what is well-nigh impossible, i.e. to reduce the history of the Church to 293 well-written pages. In its effort it has sometimes succumbed to the dangers mentioned above, but, on the whole, it gives a feeling of the sweep and power of Christianity that is lacking in many other "accepted" works of this type. It is clearly written and can serve as a *primer* for any would-be student of church history.

Charles S. Anderson
Madison, Wis.

Students at Luther Seminary during the past thirty years or more have used Williston Walker as a basic textbook in church history. Although the book had several shortcomings, it was the best one-volume work in English on the story of the Christian Church. Now, as a testimony to its abiding value is the fact that three prominent American church historians have co-operated in putting out a revised edition. The revisers are all members

of the faculty at Union Seminary, New York: C. C. Richardson, who had responsibility for the section to the Early Middle Ages; Wilhelm Pauck, who carried the task through the Reformation; and Robert T. Handy, who put his hand to the Modern Period.

A comparison with the original text shows that the most extensive re-arranging and re-writing has taken place in the section dealing with the Modern Period. All of the additions and the reworking of the material, it seems to this reviewer, have been done with careful scholarship and a high degree of awareness of contemporary historical research. In this way, the book escapes the odium of being merely another in an increasing list of reprints, so many of which serve only the dubious purpose of being tranquilizers for cases of religious or theological misoneism.

Although the main structure of the original Walker has been retained, the type face and format are more attractive. The maps (uncolored) are new and better. The bibliography has been brought up to date and is first rate. In other words, this old friend has been refurbished.

E. Clifford Nelson
St. Paul, Minn.

In the field of history, brevity is not always a virtue. However, Baker (not to be confused with Archibald Baker, author of "A Short History of Christianity") admittedly has attempted to provide a "brief summary" of Church History. The results are not altogether satisfactory. Though the style and organization of the book are adequate enough, its brevity tends to dilute and bleach out the color of a rich and variegated subject. The layman and student for whom the volume is intended are not likely to be enticed into a deeper study of the field. Mr. Baker also reveals an all too apparent "free church" bias.

A good bibliography and proper documentation are lacking. There are more accurate, colorful, and less prejudiced one-volume Church Histories. "A History of Christianity" by Kenneth Scott Latourette, who, strangely enough, was a post-graduate professor for Mr. Baker, is one of the better examples.

Allan R. Thoreson
Kodoka, S. Dak.

Creed Popularized

I Believe in the Church. Elme Homrighausen, Abingdon Press, pages, $1.50.

I Believe in Man. Frederick K Stamm, Abingdon Press, 77 p $1.50.

An interesting and valuable series of trinal writings, titled "Know Your Faith in the process of publication. This seri short volumes, seven in number so far, fo on the emphasis "I Believe" and deals subjects such as: God, Jesus Christ, Immo ty, Holy Spirit, Bible, Church, and Man.

The books are written in a popular non-technical style.

The volume "I Believe in the Church authored by the dean at Princeton Theolo Seminary and an eminent lecturer, educ and author. He is a master at conden paragraphs of thought into single statem that are gems. The book is valuable and serves a large reading public.

Dr. Stamm, now a retired congregati minister, is the author of the volume "I lieve in Man." He is a very interesting w and is gifted in the use of words. Ther much truth set forth and many fine th stated. His treatment of the subject ha fine logic and is illuminating. However, finishing the reading, this reviewer felt the author had not really come to terms some basic facts in man both in the are his sinful nature as well as in the area of redemption may be experienced by man.

Ernest B. Steen
Madison, Wis.

Yesterday's Heroes of Faith

Great Personalities of the Testament. William Sanford La F. H. Revell Co., 192 pages, $3.0

This book is a study of fifteen of the le ing personalities of the Old Testament, am them Abraham, Joseph, Ruth, David, Isaiah. The author's intention in prepa these studies was to make more vital the periences of the great people of the Testament. The work is intensely interesti

Mr. La Sor makes liberal use of archae gy, history, geography, etc., in the individ studies. The reader cannot help but much nearer to the personalities examin The writer's basic purpose always is to sh how God made use of each of these pers to enlarge and extend His revelation. author does not gloss over personality fects, but attempts always to show these p ple for what they were in their time.

K. W. Althoff
Cannon Falls, Minn.

For the Family Altar

J. R. Hestenes

ard the Twelfth Sunday After Trinity — *Hebron*

The Epistle: II Corinthians 3:4-9 • The Gospel: Mark 7:31-37

Monday, August 10

TEMPORARY HOME

Genesis 13:18

Abram moved his tent, and came welt by the oaks of Mamre, which Hebron; and there he built an altar e Lord.

ram, destined to become Abraham, iant of faith, was a man on the because, in the spiritual sense, he o permanent home on earth. He in a tent. But Hebron, together Schechem and Bethel, was a place he made a temporary home. Here he built an altar to worship God o publish his faith. Here he buried in the cave of Machpelah, where were buried Isaac and Rebecca, Jacob eah.

bless Your Holy Name, dear Father, ur earthly homes, for the commu- in which we live. May the love we for our earthly home be such that e led to a deeper love for the eternal . May the presence of the altar n our tent make our temporary a home of those whose life is in In Jesus' Name. Amen.

Tuesday, August 11

RESTORATION

Joshua 10:36

Then Joshua went up with all Israel from Eglon to Hebron; and they assaulted it, and took it.

When Jacob and his people went down into Egypt, the land they left behind them — the land where Abraham and Isaac had lived—was left with roving kinds and peoples. When, after more than 400 years, the Israelites returned from Egypt, it was necessary to retake the land. Hebron also had to be regained, together with other localities. No doubt this place had special meaning to the people, just as it had a special significance to their father Abraham in the long ago.

So often, O God, that which is good, that which is worthy, that which has to do with the spiritual needs is lost. We pray that we shall be given the good sense to preserve the heritage of faith given unto us. Where it is lost, help to bring about the rediscovery of the "one thing important." Restore unto us the Hebron of true faith. Amen.

Wednesday, August 12

CORONATION

II Samuel 2:4

And the men of Judah came, and there they anointed David king over the house of Judah.

Perhaps there is no significance to the fact that David was anointed king of Judah at Hebron. But when David inquired of the Lord "Shall I go up into any of the cities of Judah?" the Lord said, "To Hebron." And it was there the anointing took place. To us there is a tie-in here with the life of Abraham, the father of the nation who walked by faith. And David was to prove himself the greatest king the people had. Hebron is not a place to be despised. God works wonders in such areas.

Out of the setting of a Hebron You are forever calling forth the very best; the best in living, in faith, in leadership. Bless the Hebron in which we live, dear God. Work the wonder of Your forgiveness there; install us with faith that sustains, charge us with zeal that burns. Make our land strong with many Hebrons. In Your Name. Amen.

✠

Thursday, August 13

REFUGE

Joshua 21:13

nd to the descendants of Aaron the they gave Hebron, the city of e for the slayer . . .

hen the Promised Land was resettled, ities were assigned to the descendants aron or the Levites. Some of them given special significance, as was ase with Hebron. It was designated the city of refuge for the slayer." t this meant is not made clear at this ; but the old locale where Abraham ed and David was anointed king was uge. True, it must not have been a gout for murderers," but rather a where a man in trouble would be fair opportunity to make amends.

here You are held in honor, and hipped in faith, and followed in ience, there is true refuge, dear Father. e us to seek our refuge in Your veness, and when we have sinned to right the wrong we have done to and to our fellow men. In Your e. Amen.

Friday, August 14

DEFENSE

II Chronicles 11:5,10

Reheboam dwelt in Jerusalem, and he built cities for defense in Judah. He built . . . Hebron.

Fifteen cities in all were built up as fortresses around about Jerusalem, the capital. They were as outposts defending the center of the people, the seat of their government, the home of their worship. Hebron was one of these fortresses. And this is also allegorical, for the things Hebron stood for by reason of its history, made it in a real sense a fortress of all that belonged to the high purposes of God. It was made "strong," and had a commander in it to watch against the enemy.

Our Hebron, our place in the faith, is not meant to be a citadel that watches over its own safety; it is not only to defend itself against the enemy. The call, O Lord, is for Hebron to stand in defense of Jerusalem; not to hide behind the skirts of Christianity, but to move out and do open battle. Amen.

Saturday, August 15

DEFECTS

II Samuel 15:9-10

So he arose and went to Hebron. But Absalom sent secret messengers throughout all the tribes of Israel . . .

Under pretense Absalom went to Hebron. His father David thought he had gone there to pay the vows which he had vowed to his Lord. But it was only a cover for what he really had in mind. In Hebron, even while he was offering sacrifices, he made his plots and organized his conspiracy against his father, David the king. It was his throne he wanted. Hebron was a place of sacred memories but even there insincerity could be found.

If I know Hebron, gracious Father, let me keep it Your Hebron, free of pretense, and full of truth and sincerity. I would not use it as an outward show of piety; tear such a cloak from me that I may be openly truthful, unashamedly obedient to You. I do not want to appear to be what I am not. I want to appear to be what I am—reliant on Your grace and love. Amen.

NCC Names Faith and Order Director

The Rev. William A. Norgren of New York, an Episcopal clergyman, has been named the National Council of Churches' first director of Faith and Order Studies.

Established by the NCC's General Board last year, the Office of Faith and Order Studies was set up to parallel on a national scale the work of the World Council of Churches' Faith and Order Commission.

A world-wide movement originating in 1910, Faith and Order proclaims "the essential oneness of the Church of Christ," according to Dr. Roy G. Ross, NCC general secretary. "It seeks to draw Christian churches out of isolation into conference over points of agreement or disagreement in faith, order and worship," he said.

Working with the WCC, Mr. Norgren will attend meetings of its Faith and Order Commission this summer in Germany and Austria. He also will be in Athens for a consultation of theologians of Eastern Orthodox Churches under WCC auspices.

Church Not Solving Delinquency Problems

America's increasing corruption, divorce, and delinquency indicate the Church and home are not meeting the problem of youth, a circuit court judge told Parent-Teachers Association workers attending the 11th annual leadership training program at Indiana University.

"Present approaches to the juvenile problem have failed," Circuit Judge Robert B. Stewart of Clay County, Md., declared.

He said the situation is getting worse despite the fact that church membership in this country is at an all-time-high, with more than half of the population belonging to a church or synagogue.

Judge Stewart declared the home must bear a heavy responsibility.

"Wherein parents have abdicated their responsibility," he said, "the school is called upon for longer terms and broader programs.

"Children must be taken care of. If the home surrenders them to baby sitters and nursery schools, the government or some agency may eventually have to step into the vacuum thus created. This is closely associated with the broken homes and the problems of children made orphans by divorce."

The judge explained that the problems of home and youth are not cured by passing a law. Conduct, example, and responsibility usually arise through a sense of duty rather than through a compulsion of law, he added.

Ministry to Alcoholics . . .

More Than Counseling

Churches and synagogues are urged not to limit their ministry to alcoholics to counseling, but to utilize all their resources to help the estimated 5,200,000 men and women in the U. S. who are addicted.

Some 75 Protestants, Roman Catholics, and Jews attending the fifth annual North Conway, N. H., Institute on Alcoholism made this plea in a statement on the "Pastoral Care of Alcoholics and their Families."

What is needed, they stressed, is more use of "worship, the sacraments or religious duties, preaching, exposition of the Scriptures, the fellowship of congregation, and pastoral visitati

The statement emphasized, how that responsibility for providing and help for the alcoholic and his ily does not rest solely on the ch and synagogue. Alcoholism is a munity problem, where pastor rabbi must develop reciprocal rela ships with such social agencies as ily and child welfare societies and riage counseling units.

The statement urged that, whe possible, clergymen get clinical ex ence in counseling and should espec co-operate with Alcoholics Anonym "Not only is compassion for the vi of alcoholism required but compet in providing help is essential," the gates agreed, adding that "the portance of training in counseling not be overemphasized."

Urges Churches Try New Methods

Churches have been called upo a Protestant missions executive to b out of their "imprisonment" in t tional methods and patterns of or ization if they are to increase t influence in today's atomic age.

Dr. Truman V. Douglass of N York told some 700 delegates at

NEW HOME FOR CHINESE ORPHAN — Four-year-old Lori, one of six Chinese orphans flown here from Hong Kong by Church World Service, meets her new parents, the Richard Samuelsons of Brockton, Mass.

—RNS Photo

l biennial General Synod of the
l Church of Christ that they
l be struck with "solemnity and
" over the fact that while churches
owing in statistical strength they
sing their influence on the forces
ing the life and destiny of hu-
y."

executive secretary of the Con-
tional Christian Board of Home
ons urged churches to "experi-
' despite risks which include be-
ought "irresponsible" and of be-
tentative and questioning, instead
nfident and certain."

contended these risks are "in-
t in Christian discipleship." Dis-
, he said, are called to "leave all,
ding the shelter of their institu-
and the comfort of the familiar."
ese risks are a "necessary part of
ervice to a God Who is trying to
His children," Dr. Douglass de-
l. "The only security in this world
recklessness and bridge-burning
self-abandonment and utter trust
obedience of Him."

though church building and mem-
ip are reaching new highs, he said,
Church is simply not there as a
mic and empowering force, setting
direction and shaping the style of
's life and culture."

arry F. Stacks, editor of the Lan-
r (Pa.) Intelligencer-Journal, told
synod that churches and newspa-
if they are to fulfill their function,
st be crusaders for liberty and free-
with justice—the principles of
st."

he church, he said, "must take its
e as an institution of communica-
and must attempt to reach the
le community."

gro Churches Told o Spearhead Integration

egro churches as well as white have
n a back seat in the struggle for
gration, a Nashville minister told
16th annual Race Relations In-
te at Fisk University.

By all rights the Negro church
ld be in the forefront of the strug-
' the Rev. J. Metz Rollins, pastor
he John Calvin Presbyterian church
. "But alas this is not the case.
e its white counterpart, the Negro
rch is concerned with its own sur-
l and institutional growth above
ything else."

Another speaker who addressed the delegates, the Rev. Will D. Campbell of Nashville, associate executive director of the National Council of Churches' Department of Racial and Cultural Relations, said that although in general white Protestant churches are not "geared for action" in desegregation, they have produced some prophets and are continuing to do so.

"The church can provide a set of values to guide action," he said, "and it can preach its own distinct and peculiar message, which, if it were ever taken seriously, would end segregation tomorrow."

The Institute was sponsored by the Congregational Christian Churches' Board of Home Missions and Fisk University.

Washington News Notes

COUNTRY LIFE COMMISSION—Senator Alexander Wiley brought to the floor of the Senate letters from Wisconsin agriculture agents urging the establishment of a Country Life Commission. The Senator, who is a member of Our Saviour's Lutheran Church (ELC) in Chippewa Falls, Wis., had asked extension directors in his state to comment on Senate Bill 265. Mr. Wiley introduced the bill on January 14, 1959. The purpose in creating such a commission, according to the Lutheran Senator, is to take a long-range look at the problems and challenges in agriculture and to design recommendations for resolving these problems and meeting the challenges of the future.

UNEXPECTED RETURN—Dr. Paul M. Orso is president of the Lutheran Welfare Conference in America and is also head of the Lutheran Inner Mission Society of Metropolitan Washington. Most of LIMS' contributions come from local churches and synodical bodies. However, Dr. Orso related this story which seems to be an exception to the rule:

"During the latter part of 1950 a lonely Lutheran girl from San Antonio, Texas, applied at the LIMS for a loan to cover lunches and carfare until she received her first government check. Her parents had helped her to come to Washington and to pay her rent in advance. Knowing this much was a sacrifice for her family, the young lady hesitated to ask them for further assistance and turned to us for help. She was offered counseling and a loan of $31.50 to cover her estimated expenses. Her progress was followed until she moved from the area a short time later.

"In June of this year, the young woman wrote referring to the incident and offered payment for the loan granted 9 years ago so that someone else temporarily in need might have the benefit of this sum. Her files were reviewed, the sum ascertained, and a letter written. Within a few days a check for $31.50 and the grateful thanks of one of our past 'Clients' were received . . ."

NATIVITY STAMP STUCK—No action is expected on the Congressional bill calling for a postage stamp "to commemorate the birth of Jesus Christ" which was introduced in the House last April, according to spokesmen for the Post Office and Civil Service Committee. The bill's sponsor, Representative Melvin Laird of Wisconsin, said that he thought such a stamp would do much to remind us of the spiritual significance of Christmas. Mr. Laird, who is a Presbyterian, suggested that the stamp be sold at U. S. Post Offices the month before Christmas. If Congress does not take action the stamp will not be issued, because the Post Office Department refuses to recognize "sectarian religious events" with commemorative stamps unless ordered by the legislative branch.

By ROBERT VAN DEUSEN and CHARLES DE VRIES

As WRY Opens . . .

Greet Refugee Arrivals

A musician who hopes to become a church organist was among 16 arrivals here under the auspices of the Lutheran Refugee Service on July 1—the opening day of World Refugee Year.

Mr. Endre Alapi, Hungarian music teacher and concert pianist, arrived on a flight chartered by the Intergovernmental Committee for European Migration.

With him were his wife, Katharina, who carried one-year-old Andreas; his pretty 16-year-old daughter Maria; and his nine-year-old son Imre.

The Alapis were just one family among 200 refugees who landed at International Airport at Idlewild on ICEM flights scheduled June 29 and 30 and July 1 in connection with the beginning of the World Refugee Year.

Mr. Alapi held various posts as a conductor and secretary of the City Theater in Budapest prior to World War II. Staunchly refusing to join the Communist Party, he was often out of work because of his conviction. Once he was detained for two weeks by police. He and his family escaped to the Austrian border in December of 1956, walking 25 miles to freedom.

While in Austria he acted as interpreter, taught music to a group of Hungarian refugee children, and gave piano recitals. He and his family lived in a camp in Vienna where Maria, his 16-year-old daughter, studied ballet with her tuition paid by a Rockefeller scholarship. Maria hopes to continue studies in the dance as well as private voice lessons in her new home.

The family will be reunited with Mr. Alapi's sister, Mrs. Louis Berecz of Delevan, N. Y., who has been in the U. S. since 1944, and with his mother, who immigrated in 1957. In addition, Mrs. Alapi has a brother living in Toronto, Ont., whom they hope to see soon.

Mrs. Berecz helped with the arrangements for her brother's arrival, enlisting the support of Holy Trinity Lutheran church in Buffalo, the Rev. Ralph W. Loew, pastor.

Also aboard the first WRY flight was a young German couple, Alfred and Ruth Weber, and their two-year-old son Juergen. Although they have no personal friends or relatives in the U. S., they have an apartment and job waiting for them in Jersey City. Members of St. John's Lutheran church there, working through LRS, provided a corporate affidavit for the family.

Although not legally considered a refugee, Mr. Weber fled Eastern Germany in 1952. Since his marriage in 1956, he and his wife have been living in a basement room of about nine square yards, which had to be heated twice a week, even in the summer, to prevent fungus from growing on the walls. The couple had been registered with the Stuttgart Housing Agency for three years, but their name was so far down the list that prospects of moving were not in sight for another six years.

In Jersey City, Mr. Weber will act as janitor for the church which helped him to reach America. The couple were met by German-speaking members of the congregation, Mr. and Mrs. Herman Stockhoss.

Also aboard the plane was Mrs. Elfriede Tondschoroff, whose health prevented her from coming to the U. S. earlier, but who soon will be able to join her daughter, Mrs. Erwin H. Faller, in Virginia Beach, Va.

Mrs. Tondschoroff entered the
try under a special provision in
Law 85-316 which provides ent
aliens with immediate relatives
U. S. who would otherwise be rest
from immigration because of ill h
She will not join her daughter im
ately, however, because she mus
ceed directly to the hospital whic
promised the U. S. government
cept her as a patient.

Because Mrs. Faller couldn't
affidavits assuring the governmen
she would be able to pay for a
treatments her mother might re
Lutheran Hospital in Wheat R
Colo., has signed to help her fr
charge.

U. S. Lutherans Set Up Monastic Order

Monastic life among Lutherans
unfamiliar in Europe, has been pl
in the United States through the
of a Swedish Lutheran clergym

He is the Rev. Arthur Carl K
heder, the superior and one of
founders of the Congregation o
Servants of Christ established in
ford, Mich., last year. The commu
foundation was actually laid at D
in 1956 by the Fellowship of St.
gustine, another Lutheran societ
which Mr. Kreinheder was a fou
and which specializes in condu
spiritual retreats.

The congregation's life at St.
gustine's House, Oxford, is centere
the Holy Eucharist, sacramental

GOLD LAMB AWARDED— The first non-Lutheran to be given the Lamb award for leadership in scouting went recently to Dr. Arthur A. Schuck, chief executive of the Boy Scouts of America. The presentation was made by the Rev. Frans A. Victorson, chairman of the Lutheran Committee on Scouting. Dr. Schuck is a Methodist layman.

sion, and liturgical piety. As in religious orders, a candidate's tep after acceptance by the su- is postulancy, during which he his vocation. Free to leave any in this probationary period, he nters a three-year novitiate during he further tests his fitness for a religious community. As a : he takes annual vows of pov- celibate chastity, and obedience. sely associated with the congre- is the Society of Oblates, an ization of men and women living : world but according to the Rule ayer, confession, frequent com- on, and daily intercession for the . Oblates spend at least seven a year at St. Augustine's House. . Kreinheder was ordained in the h of Sweden after completing ogical studies at the University of .

nong Lutheran religious orders in pe is one for women at Darmstadt, many. Founded since World War has 60 members. Other recent pean communities of the Evan- l and other Protestant as well as eran Churches are found elsewhere ermany, and in France, the Neth- ds, Denmark, Sweden, Finland, and and Scotland.

nerans to Study Church and Judaism'

Lutheran theological consultation The Church and Judaism" will be at Lake Geneva, Wis., August 17-

rranged by the National Lutheran ncil's Department for the Chris- Approach to the Jewish People JP), the program will include pre- ations by four well-known theo- ans with questions and discussion ods following.

r. H. Conrad Hoyer, executive etary of the NLC's Division of erican Missions, under whose di- ion the CAJP falls, said the pro- m "has been prepared as a Lutheran tribution to the general study of this ic being done by the International sionary Council and the World ncil of Churches."

Dr. Hoyer added that this general ly will probably be culminated with world consultation to be held in uary 1961.

VOTES FOR THE MERGER—Shown counting the votes of district conventions of the American Lutheran Church approving the union of the ALC with the ELC and UELC are Dr. Henry Schuh, president of the ALC, and Dr. H. W. Siefkes and Dr. Norman Menter, vice presidents. Dr. Menter holds the only group of 91 votes against the merger. The other piles contain the 2,678 votes for the union.

Name Head for LWF Catholic Study

Dr. K. E. Skydsgaard, professor of theology in the University of Copenhagen, Denmark, has been named to inauguarate the Lutheran World Federation's program of research into the theology of Roman Catholicism and other Christian confessions.

An LWF foundation to conduct the research is scheduled to be launched in February, 1960, at a location not yet decided. Created by the federation's executive committee at its annual meeting last November, it is known officially as the Foundation for Inter-Confessional Research.

Detailed plans for the foundation meanwhile are being drafted by a special commission. The commission also will function as an advisory group for Dr. Skydsgaard's initial research work.

Dr. Skydsgaard's publications include a guide for understanding between Protestantism and Catholicism published by the Muhlenberg Press, Philadelphia, under the English title "One in Christ." He wrote a preparatory document on the Catholic Church and the Ecumenical Movement for the World Council of Churches' First Assembly at Amsterdam, The Netherlands, in 1948.

In an article published that year in Kirkens Front, bi-weekly organ of the Danish Lutheran Church, Dr. Skydsgaard stressed that a possibility of cooperation between Protestants and Catholics exists "to a much larger degree than before." For this reason, he said, "there is an unavoidable duty for both the Roman Church and the non-Roman Churches to get together in renewed conferences and debates."

Pointing out that the Catholic Church "neither can nor will participate in the World Council of Churches," Dr. Skydsgaard said that "it is useless to expect it, no matter how we look at it."

"But that does not mean," he added, "that we cannot meet at all. It means only that we must meet in some other way. It is then a question of finding that other way of getting together. It has been shown that there is a will to meet and that such meetings already are being held in many places."

Crown Prince Gives 37 Acres to ALC

The crown prince of Ethiopia has granted 37 acres of land to the American Lutheran Church Mission. Rev. Herbert Schaefer, director of the mission, reports it to be choice land, ideally located between two rivers, thus assuring an adequate water supply for the proposed hospital.

Construction of the hospital and staff residences, estimated to cost approximately $80,000, will be undertaken this summer at Waldia, located 300 miles north of the capital city.

Within the ELC

YOUTH DIRECTOR NAMED

On the day that this issue of Lutheran Herald went to press, the Rev. L. David Brown was elected by the Board of Youth Activities as the youth director of The American Lutheran Church. Pastor Brown has been associate youth director of the ELC since 1955.

Resort Area Congregation Is "Church of the Month"

A congregation organized as a direct result of a PTR mission is the church of the month for August. The Lutheran Church of the Cross, Nisswa, Minn., came into being because of a PTR held in Our Savior's Lutheran Church in nearby Pequot Lakes. Visitors from there found an unusually large number of church prospects in the Nisswa area. A survey conducted later indicated there were over 250 prospective families.

Capital funds for this home mission project were loaned by First English Lutheran Church, Fergus Falls, Minn., and Bethlehem Lutheran Church, St. Cloud, Minn. A parsonage and first unit have been erected.

Located in a famous resort area of Minnesota, the congregation will minister to many tourists in the summer months, in addition to the permanent residents. The Rev. R. C. Reinholtzen, formerly of Cloquet, Minn., is pastor.

Churches

Tacoma, Wash.—Gloria Dei Church, a recently merged congregation consisting of the former Messiah and Our Saviour's Churches voted recently to accept its new constitution. The merging churches represent two of the oldest congregations in the city. Messiah was organized in 1885 and Our Saviour's in 1891. The Rev. A. L. S. Mathre and the Rev. S. J. Strandjord are serving as pastors of the merging churches. Officers of the new congregation have been elected.

Edinburg, N. Dak.—Odalen and Zion congregations of the Edinburg parish observed their 75th anniversaries in June. Former pastors who participated in the celebrations were the Rev. G. L. Halmrast and the Rev. R. W. Bergeson. The Rev. Joseph M. Langemo, son of the late Rev. J. T. Langemo who served the Edinburg parish for 46 years, was also one of the speakers. The Rev. S. O. Kvaale is the present pastor of the Edinburg parish.

Emmons, Minn.—Emmons Church, the Rev. L. Donald Docken, pastor, conducted a cornerstone laying service for its new church building on July 12. Dr. O. G. Malmin, editor of Lutheran Herald, was the speaker and conducted the rites.

Oakes, N. Dak.—American Lutheran Church, the Rev. C. M. Rasmussen, pastor, celebrated its 75th anniversary on July 12. Speakers included former pastors the Rev. R. C. Cartford, the Rev. C. O. Hanson, and Dr. L. E. Tallakson, president of the North Dakota District.

Portland, N. Dak.—Perry Church, the Rev. Arthur J. Ree, pastor, celebrated its 75th anniversary recently. Speakers were the Rev. C. M. Hanson of the Zion Society for Israel and the Rev. E. C. Nordby, a former pastor of the congregation.

Bricelyn, Minn. — Two art glass windows in North Blue Earth Church were recently dedicated in memory of two former pastors of the congregation, the Rev. O. B. Tufte who served the parish from 1924 to 1939, and the H. K. Narum who served from to 1955. The widows of both p were present for dedication cerem The Rev. Dale J. Simons is the p pastor of the parish. South Blue Church, in the same parish, re dedicated a new piano and hymnals.

Mobridge, S. Dak.—Trinity Ch the Rev. Dale M. Larson, pasto served its 75th anniversary rec Speaker was Dr. E. O. Gilbe president of the South Dakota trict. Former pastors who took in the services were the Rev. Peterson, the Rev. O. B. Nilsen, the Rev. Gordon A. Selbo. T Church, organized in 1884, wa tablished 22 years before the ci Mobridge.

Eagle Grove, Ia. — Eagle C Church celebrated its 75th annive with three-day festivities in July. S ers were the Rev. Olaf Holen, assi to the president of the South Ce District; the Rev. Gustav B. Odeg assistant to the president of the So ern Minnesota District; the Rev. nard O. Kraabel, vice president o South Central District; and the pastor, the Rev. Kenneth R. To

Truman, Minn.—Waverly Chu ten miles west of here, celebrated 60th anniversary in June. Spea were two former pastors, Dr. M. Hartmann, who served the parish f

THEY SOWED BARLEY FOR THE LORD—Thirty members of First English Lutheran of Lostwood, N. Dak., are shown after sowing 200 acres of barley. Proceeds from the sale of the barley to be harvested this summer will form the basis of a building fund for the improvement of their church. Twenty-four tractors were used by the men on the day of the "sowing bee." The Rev. Morris Thompson is pastor of the parish.

o 1925, and the Rev. John M. who served from 1931 to 1938. closing Sunday evening service rish workers were commissioned. are Mrs. Esther Berg, who will rish worker at Grace Church, ne, Minn., and Miss Alice John- who will serve at Concordia h, Superior, Wis. The Rev. Rob- Onkka is the present pastor of ly Church.

ana, Wash.—Zion Church here ated its 75th anniversary recently. er at morning and afternoon serv- vas Dr. S. C. Eastvold, first vice ent of the ELC and president of Lutheran College, Parkland, . A former pastor, the Rev. H. E. on, also took part in the services. Rev. J. H. Myrwang is the present of Zion Church.

People

ss Pearl Thorson, youth director at ney Ridge Church, Seattle, Wash., ecently honored at a surprise ap- ation night at the church which erves.

e Rev. Joel Njus, pastor at In- , Ia., left this month for Norway e he will serve as an exchange r.

e Rev. Lowell Swantz, formerly r at Faith Church, Great Falls, t., is now serving as pastor of St. 's Church, Oconomowoc, Wis.

e Rev. Norman G. Wick, former- stor at Malta, Mont., is now serv- as pastor of Faith Church, Great , Mont.

e Rev. Neal S. Johnson has re- d as pastor of Red Oak Grove rch near Austin, Minn., in order ccept a call to become pastor of Lutheran Church of the Good herd, Houston, Texas, effective . 1.

he Rev. Luther Larson has re- d his parish in Richland, Mont., will begin his work as pastor of the eran parish in Malta, Mont., Aug.

he Rev. Charles Gunderson has ac- ed the call to Our Savior's Church, ted near Larslan, Mont. (mailing ress, Richland). Pastor Gunderson spent the past three years as an Force chaplain.

r. J. N. Brown, former president Concordia College, Moorhead, Min- ta, was honored recently on the occasion of the 50th anniversary of his ordination. The reception was held at Our Savior's Church, Minneapolis. Since his retirement from the Concordia presidency in 1951, Dr. Brown has been serving as a fund raising consultant for ELC congregations and institutions.

NEW CALIFORNIA CHURCH—The new $120,000 parish hall and education unit was dedicated recently by Trinity Church, Ventura, Calif., on the occasion of the congregation's 15th anniversary. Dr. Gaylerd Falde, California district president, conducted the dedicatory rites. The new construction contains a two-story education unit, kitchen, youth room, and a parish hall which is being used for worship services until the church is built. The Rev. Owen E. Doely is pastor of the parish.

The Rev. Alexander Thompson was presented with a new car at a farewell reception in his honor by his parish in Hannaford, N. Dak. Pastor Thompson is now serving as pastor of the Borup-Felton parish in Borup, Minn.

Dr. and Mrs. A. M. Skindlov were recent honor guests at a golden wedding anniversary celebration at Central Church, Spokane, Wash. Dr. Skindlov, former president of the Rocky Mountain District of the ELC, has served 55 years in the Lutheran ministry.

The Rev. and Mrs. O. R. A. Tollefson, formerly of Moses Lake, Wash., are now residents at the Coeur d'Alene Homes, Coeur d'Alene Idaho.

The Rev. Norman G. Wick has resigned from his parish at Malta, Mont., and is now serving Faith Church, Great Falls, Mont.

Miss Barbara Esse has joined the staff of Edison Park Church, Chicago, Ill., as parish worker. A native of Albert Lea, Minn., Miss Esse is a 1959 graduate of St. Olaf College, Northfield, Minn.

The Rev. M. D. Hinderlie has left his pastorate at Grace Church, Midway, Wash., in order to become the pastor of First Church, West Seattle, effective August 1. Pastor Hinderlie was the founding pastor of Grace Church, a home mission congregation.

Dr. and Mrs. H. L. Foss were recently honored on the occasion of his 40th anniversary in the ministry. Sponsor of the occasion was Our Saviour's Church, Bellingham, Wash., the first parish served by Dr. Foss. For the past 30 years he has served as president of the Pacific District of the ELC.

The Rev. Alf Hjemboe has resigned as pastor of Hope Church, Seattle, Wash., in order to accept a call from the Home Mission Department to organize a new congregation in Worland, Wyoming.

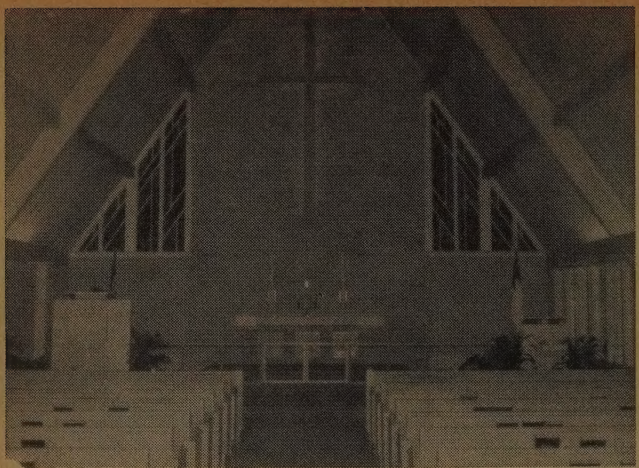
Miss Marion Voxland has accepted the position of parish worker at Hope Church, Santa Clara, Calif., the Rev. Vance R. Knutsen, pastor. She previously served at First Church, Fargo, N. Dak.

The Rev. and Mrs. J. C. Stoltenberg of Rice Lake, Wis., are on an air tour of several European countries and the Holy Land. The tour is a gift from some of the members of Bethany Church which Pastor Stoltenberg serves.

The Rev. Sherman I. Korshavn has resigned as pastor of Bethel Church, Long Beach, Calif., and has begun his new work as pastor of Grace Church, Glendora, Calif.

Miss Shirley Hoegger was recently commissioned into parish work at Our Savior's Church, Rice Lake, Wis. She is a 1959 graduate of St. Olaf College and has begun her work as director of parish education at First Church, Havre, Mont.

The Rev. A. A. Berstad, formerly of Calgary, Alta., is now serving a Home Mission congregation in Regina, Sask., Can.



CHICAGO CHURCH BUILDS—After meeting in an apartment house chapel for 30 years, members of Faith Church, Chicago, Ill., have recently dedicated a new $130,000 church building. The above photo shows the chancel of the contemporary church designed by William Cooley of Park Ridge, Ill. The nave seats 350. A lower level social hall can be converted into additional classroom space. Dr. Myron Austinson, president of the Eastern district, officiated at dedicatory rites. The Rev. O. M. Langehough is pastor of Faith Church.

Changes of Address for ELC Pastors

Eugene Aal, 2405 1st Ave. S., Minneapolis Minn., 6-14-59

A. G. Bagaason, Owatonna, Minn., 7-21-59

A. A. Berstad, 4440 Grant Road, Regina, Sask., Can., 7-26-59

John Bowman, 1532 Center St., Goodland, Kansas, 7-7-59

Richard A. Brandt, 1st Med. Tk. Bn., 1st Cav., 1st Ad, Ft. Hood, Texas, 7-1-59

Jack Bredfeldt, 302 Leiv Ericsson Dr., Decorah, Ia., 7-25-52

J. Wm. Carlson, 2152 Holbrook Dr., Concord, Calif., 7-1-59

E. A. Fretheim, 5215 Bloomington, Minneapolis 17, Minn., 7-31-59

Lloyd L. Gunderson, Box 266, Black Earth, Wis., 7-1-59

Daniel Halversen, Star Route E, Two Harbors, Minn., 7-1-59

Lawrence E. Holst, 926 S. Golf Cul De Sac, Des Plaines, Ill., 7-1-59

Luther J. Larson, Malta, Montana, 7-31-59

Paul Oas, 207 San Pablo, San Clemente, Calif., 7-20-59

Andrew Okland, Meiganga via Douala, French Cameroun, Africa, 7-2-59

Victor C. A. Ovrebo, 780 Luther Dr., Paradise, Calif., 7-19-59

L. A. Roseland, 1212A No. Berendo St., Los Angeles 29, Calif., 7-1-59

Russell Sanoden, 78, 2 Chome, Torisu Cho, Minami-ku, Nagoya, Japan, 7-10-59

Chester Swanson, c/o Clifford R. Swanson, Winthrop, Minn., 7-1-59

O. R. A. Tollefson, c/o Coeur d'Alene Homes, Box 951, Coeur d'Alene, Idaho, 7-1-59

Otto C. Tollefson, Caixa Postal 28, Cianorte, via Maringa, Parana, Brazil, S. Am., 7-15-59

A. K. Venje, Room 307, 1117 2nd Ave. Bldg., Seattle 1, Wash., 7-1-59

L. James Wylie, 465 Oak St., Apt 1, Des Plaines, Ill., 7-1-59

Newly Ordained

Elmo W. Anderson, Doyon, N. Dak., 7-1-59

Lauren J. Bloom, Chinook, Wash., 7-1-59

Berdell Digerness, Hoople, N. Dak., 7-1-59

Charles E. Espe, Menahga, Minn., 7-1-59

Otto L. Franke, Route 4, Box 358-A, Eugene, Ore., 7-1-59

Alf V. Granberg, Terrace, B. C., Canada, 6-1-59

Richard A. Grudt, Bottineau, N. Dak., 6-23-59

Orlando M. Gunderson, Albion, Neb., 7-15-59

Robert L. Haycraft, Glenwood City, Wis., 7-1-59

D. Robert Hellekson, McClusky, N. Dak., 7-8-59

Vern H. Holtan, Box 22, Rosholt, Wis., 6-1-59

Leroy J. Iseminger, RFD, Hudson, S. Dak., 7-1-59

Roger L. Knudson, Cambridge, Wis., 7-1-59

Richard A. Knutzen, Box 112, Clinton, Wash., 6-22-59

Roy K. Lester, Walcott, N. Dak., 7-1-59

John Lundering, 330 Palos Verdes Blvd., Redondo Beach, Calif., 7-1-59

Ronald E. Massen, 320 Bowling Ave., Detroit Lakes, Minn., 7-3-59

Dale L. Mitchell, Sarles, N. Dak., 7-12-59

Lyle J. Ness, 1236 S. Layton Blvd., Milwaukee 15, Wis., 6-14-59

Robert P. Odden, Kelliher, Minn., 7-9-59

Marshall P. Pechauer, 7501 Newton S., Minneapolis, Minn., 7-22-59

Richard A. Pierson, 209 S. Wille St., Mt. Prospect, Ill., 7-1-59

Richard H. Quamme, Fillmore, N. Dak., 7-3-59

Paul D. Reppe, Madelia, Minn., 6-14-59

Duane W. Thompson, Gatzke, Minn., 7-1-59

James E. Thvedt, P.O. Box 127, Newcastle, Wyoming

Kenneth W. West, Dazey, N. Dak., 7-1-59

Corrections

Richard J. S. Vordale, c/o Trinity Lutheran Church, 6th Ave. at Milwaukee, South Milwaukee, Wis.

Clyde J. Grimstvedt, 600 West 42nd Ave., San Mateo, Calif.

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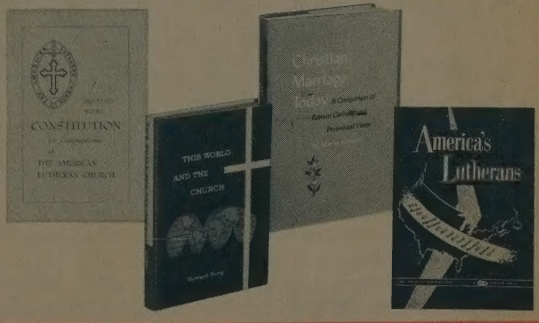

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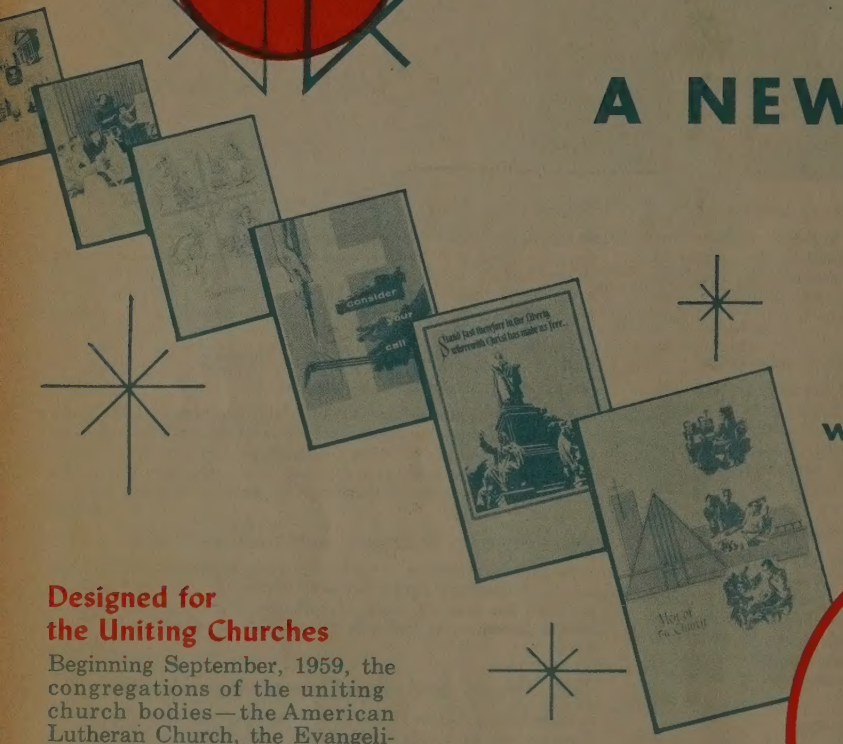

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